

"THE TRUTH SHALL MAKE YOU FREE."—CHRIST.

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THE LOST AND FOUND.

BY MINNIE S. DAVIS.

A LARGE and motley crowd had gathered to hear a philanthropic preacher, who felt his especial mission to be to the poor and erring. There were some respectable citizens there, but many poor and fallen men and women, who were starving for the bread of life.

The speaker's voice was full of tender pathos, for it flowed from a heart of love and pity. He spake as to brothers and sisters. He told them of their Father in Heaven, and of their inheritance on high. He dwelt long upon the infinite value of the human soul, and the love of Jesus who died for them. They might curse God, but they could not turn his love; they might hide in haunts of wickedness, but the blessed Saviour would find them! The meanest, the vilest in his hearing, were more precious in the sight of the Father than all the uncounted treasures of earth and sky. Oh, would they not turn from the paths of sin and folly, and love and obey that God?

Some smiled with wondering joy; some wept, for the matchless story, so old yet ever new, thrilled all hearts.

A wretched, sin-stained woman stood at the door of the vestibule. She felt unworthy to enter and sit with the multitude, but she heard the words of that Christian discourse; and all the hardness and bitterness of her soul were softened, and blessings fell like a mantle upon her. Long, long ago, she had heard of Jesus, but it was among the half-forgotten things of her childhood. She had trod the path of sin, and knew its horror and woe better than any could tell her; and oh, was it possible that she

could leave it—that she could find the heaven of purity and peace! Was she of such value in the sight of Almighty God? would Jesus find and save her?

She covered her face while her form shook with convulsive sobs. At that moment the people came crowding out, and she heard the kind voice of the preacher near her. She looked up to see his benign face: then, weeping more bitterly than before, passed out into the darkness.

Next morning's sun shone brightly over the city, bringing a day of peace and gladness to many hearts, and one of pain and anguish to many more. The autumn days were beginning to be cool, and a cheerful fire sparkled in the grate of a certain, cosy sitting-room. A grey-haired gentleman sat in the fire-shine, with his eyes closed, as though he mused. And near him a mother held a prattling little girl. The mother was young, and the child was beautiful.

"And plase, ma'am, there's a woman in the kitchen as would like to see ye," said Betty, abruptly opening the door.

"Who is she, and what does she want?" asked the lady, looking up from the face of her child, which she had been contemplating with idolizing affection.

"Her name is Nancy Cole, an' she's a bad woman: indade not fit for the likes of ye to spake to."

"Give her something to eat, and send her away!"

"But it is the lady she is after seeing, for work to do."

"Then tell her I have no work for such as she," said the lady, with a shade of annoyance in her tone.

"Indade, that's what I will!" exclaimed Betty, turning away with a satisfied air.

"What does the poor woman want?" asked the gentleman, looking up quickly.

"She wanted work, father, but I have none for her."

"And not even a word of kindness and encouragement, Sarah?"

"But Betty says she is a bad woman," said Mrs. May, deprecatingly.

"Still she is our sister, yours and mine; her degradation does not make the tie less binding."

"But I dare not trust such persons, and I shrink from having any intercourse with them."

Tears sprang to the old man's eyes, as he said, "God pity the poor woman! those like herself will only help to drag her down, and the good will shrink from her for fear of contamination!"

"Father, I was wrong—I see it now; I will call her back and help her if I can." And Mrs. May placed her child upon the floor, and hastily passed from the room; but she was too late. Nancy Cole had left the house, muttering wrathfully.

Poor Nancy! homeless, heart-broken, sinning Nancy. Yet in her being were all the elements of true womanhood—the germ of the future angel! Alas, that such heavenly attributes should be so perverted, so crushed and dwarfed; but thanks be to Him who hath set his image in the human soul, they were not, could not be utterly destroyed!

Early in life Nancy Cole had been thrust out into the cold and selfish world. Without the guide of principle or the safeguards of home and friends, she easily fell a prey to temptation. For years she had been the companion of vile men and women, and of late she had fallen still lower, so that she had no spot, however wretched, to call home.

But by accident—nay, providentially—she had heard the persuasive words of the city missionary, and she awoke to a sense of her degradation and misery. She was half frenzied that morning, but something like hope glimmered in the darkness of her soul. Was it possible, oh, was it possible, as the good minister had said, that she should lay down that load of sin and woe, and be at peace with herself and God?

Hunger was gnawing at her vitals, as she wildly paced the streets, unheeded

by the busy multitude, and she gazed in through the peaceful homes, and looked upon blessed fathers and mothers, and innocent children, until the hunger of her heart was more torturing than her physical need.

She sought for work to keep her from starvation and sin, but from every door she was turned coldly away. When Mrs. May's servant told her, with an expression of contempt upon her honest features, that the mistress had no work for such as she, her heart hardened with bitterness and hate.

She stole round the house and looked in at the window. The old gentleman had left the room, but the mother and child were there. The lady sewing with a pensive air, and the child busy with her toys. Nancy Cole looked upon the peaceful scene with clenched hands and burning eyes. She noticed everything, even to the minutiae of the child's dress, the pretty rose-coloured frock, and its white apron with its dainty trimming. She hated it for its beauty, and its mother for her happiness. She was no older than the woman sitting there, so rich in love, so secure in virtue and peace. Yet what a gulf divided them! One had everything, the other nothing; and of all her affluence, of all that which makes her life precious, the happy woman had not even a word of pity for the wretched one.

The glimmer of hope went out in a storm of passion and despair. With upraised hand she invoked maledictions upon the mother and child, and then resumed her wanderings in the streets. But she called at no more houses; she had only dreamed a bright, mocking dream—she could never lay her burden of misery down, she would never try, but would hug it close to her heart, and be miserable, wicked always!

Just at night-fall she found herself by the bridge over the river. Even above the din of machinery she could hear the rushing of the water. Madness was on her brain, and she thought to plunge into the wild waters, and be at rest. It was a lonely hour, yet she must wait until a few passers-by should be out of sight. She drew on one side into the shadow of a tall building to wait her time. A little sobbing child was crouched

in one corner. Whose was it? how came it there? The pink frock and white apron she knew; the beautiful face, with its frame of golden curls, she knew. It was the one she had seen a few hours before, in its peaceful home; the idol of the woman she had hated and cursed.

The little one had strayed from home, and without doubt its parents were searching for it in fearful anxiety. A cruel, exultant joy filled her breast, as she lifted it in her arms. "They shall never find her!" she cried aloud; "she shall sleep with me in the river bed. That mother scorned me, and now I hold her baby close to my heart! Oh, wouldn't she speak fair to me now—wouldn't she go down on her knees and pray for mercy? but I'll have no mercy, even as she had none for me?"

"I can't find my mother; will you take little Annie May home."

What a soft, pleading voice! somehow it softened the half-insane woman, and she smiled upon the child.

"It will not hurt the little one," she thought. "The water will seem cold only for a moment—and then its happy mother will know what misery is?"

Annie's wistful, frightened blue eyes looked confidingly in the pale, haggard face of Nancy Cole. "*Please take me home?*" she lisped, in touching accents.

Nancy slowly shook her head.

"I know you will take little Annie home!" and the loving child flung her arms around her neck, and pressed her fresh, rosy lips upon her hollow cheek.

That caress, that kiss, the fragrant breath mingling with hers, changed her cruel purpose in an instant. She could not harm a single hair of the little angel's head. "I'll take you home," she said, with a sudden revulsion of feeling. "I will tell your proud mother that I hate her, and unwillingly I bring a blessing instead of a curse to her home."

At that moment she heard a watchman cry, "A child is lost! a girl three years old—missing since noon—blue eyes and curly hair—had on a pink dress and white apron—a *child is lost!*"

Nancy wrapped little Annie in her own tattered shawl, and hurried along the way, never faltering an instant, though she was worn with excitement

and long abstinence. She had found the child, yet felt no joy in the thought of that which she was to impart to others, but only a spiteful, unholy sense of triumph, that the woman who had scorned her should owe her so much.

Mrs. May had grown quite wild with anxiety and fear. "Oh, Betty," she said to her faithful girl, "it is night, and my darling is not found! I will go out and search for her again; I will not stay here inactive!"

Betty wiped her eyes, saying, "I am sure, ma'am, the sweet craythur will be found, and the master told ye to stay here to take care of her when they bring her home."

"But it seems to me that I could find her before anybody else.—Oh, where is my little Annie—who will take care of her to-night?—hark, somebody is coming in—'tis my darling, I hear her voice!"

Nancy Cole staggered into the room with her precious burden, and sank down exhausted. The mother clasped her child in silent transport, and Betty exclaimed, and wiped her eyes vigorously.

"Heaven bless you for bringing my darling home! where did you find her?" said Mrs. May to Nancy.

"I found her by the bridge, a long way from here. I knew she was yours, and I brought her home, though you sent me away this morning, because I was too bad even for you to speak to. I couldn't harm the child, though I would rather have cursed than blessed you, her mother."

"Is it possible? are you the woman who called this morning? Oh, forgive me, and may God forgive me too! I love you and bless you!" and Mrs. May took Nancy Cole's hand in hers and pressed it fervently.

But Betty frowned, and eyed Nancy disdainfully. "It is Nancy Cole, ma'am, an' what do ye think she brought Annie home for? I'll tell ye, it's for the pay! an' 'tis not the first time that children have been taken from their own doorstep, and then brought back after the mothers had cried their eyes out, just for the money."

"Oh, Betty!" remonstrated her mistress.

"Ask the child," said Nancy, rising

to her feet, but sinking back again from weakness.

From little Annie's artless story they soon learned the truth of what Nancy had said, and Betty, half-ashamed, retired to the kitchen.

Then the father and grandfather came in, sad and discouraged, to find the lost treasure they had sought unavailingly, safe in its mother's arms.

It was a moment of joy and surprise, and Nancy's heart softened, and a mist came before her eyes as she saw the little one pressed first to one, and then the other manly breast.

"This is the person we must thank and reward," said Mrs. May; "she found Annie away down by the bridge, and brought her to me in her arms."

But Nancy shrank away from their cordial and grateful words. She knew the grey-haired man; it was the minister whose words had moved her so strangely. He in her eyes was so noble and exalted, that she felt unworthy even to breathe the same atmosphere. She drew her shawl about her, and rose to depart.

"Don't go now!" said Mrs. May, gently detaining her. "Look at her, father; she is the one I sent away this morning. Has she not returned good for evil?"

"God bless you, my good woman!" and the old gentleman took her hand in his, and looked kindly in her face.

Nancy trembled, and cried, "I am not good, but very wicked; so very bad I have not a friend in the world, nor a place to call home!"

"Poor woman, this shall be your home: we will be your friends, and we will help you to do right!" and Mrs. May drew near with streaming eyes.

Still the wretched woman looked into the kindly face of the old man. "I heard you preach last night, and I thought God had sent you to save me. But to-day I have been in despair; I would have drowned myself, had I not found the child crying for home."

"Yes, father," said Mrs. May, "she would have cursed me, but she brought me a blessing instead."

"And now the blessing will return to her," said the minister, gently and solemnly.

A blessing for her! Nancy trembled

still more, and her lips quivered. At this moment Annie went to her side, saying sweetly, "I love you, for you brought little Annie home."

Suddenly Nancy fell upon her knees by the child, clasping her in her arms, and weeping passionately, and instead of being frightened, Annie smiled and repeated, "I love you!"

"Will you stay with us until we can find a home? We will help you, and try to make you happy."

Nancy looked up, saying brokenly, "Do you ask if I will stay here with you, and will you help me to do right?"

"Yes," hastily responded the friends of little Annie, and then the grateful, repentant woman bowed her head again, and wept as though the fountain of her tears was unsealed.

Meanwhile the father had sent a messenger to inform the authorities of the recovery of the child, and now the watchman's loud, sonorous voice was heard proclaiming the glad news—"The child is found, and all is well!"

The child is found, and all is well! With quicker heart-throbs the father and mother drew the lamb of their love to their embraces—their lost, found treasure!

But the good minister heard, in that cheering cry, a spiritual meaning profoundly significant. He rejoiced with the angels over the repentant sinner, and murmured, "Father in Heaven, *Thy child is found, and all is well!*"

THE BASIS OF A UNITARIAN CALENDAR AND CHRONOLOGY.

A FEW days ago, one of our readers wrote us, suggesting how desirable it was that we should endeavour, in our pages, to form something like a chronological table of leading facts and events connected with the progress of Christianity and the reformation of religion. It would surely be interesting to be able to fix the very day and year when the various corruptions of Christianity manifested themselves, and took the form of synodical action; this we fear it will be difficult to do. However we do not despair, but that with the assistance of our numerous readers, many of

them so well informed on these things, we may be able to form a calendar and chronological table pretty full of interesting facts connected with the progress of the reformation of religion, and other collateral matter touching the rise of useful inventions and arts which have helped on the course of civilization generally, as well as Christianity. Our aim at present is to lay before our readers, in the form of a calendar, what we have already collected, hoping with the aid of many friends we may be able ultimately to point to one interesting fact connected with every day of the year. We do not confine our table exclusively to Unitarian names, though by far the larger proportion are those who have laboured and suffered for our views of religious truth. We promise a series of articles of an historical and biographical character, founded on this calendar, but for the present we merely indicate by what we lay before our readers the kind of facts we need, with their dates, to fill up the table, fixing one or more to each of the three hundred and sixty-five days of the year.

JANUARY.

7. Fenelon died, 1715.
8. Aikenhead executed for heresy, 1697.
8. Galileo died, 1642.
11. Alciati and others exiled for Unitarianism, 1597.
13. Dr. Follen died, 1840.
14. Samuel Nieciecius died, 1613.
14. John Biddle baptized, 1615.
15. Dr. John Aikin born, 1747.
16. Melancthon born, 1497.
17. Dr. Franklin born, 1706.
17. Repeal of Test and Corporation Acts, resolved on by the Non Con. Club, 1827.
20. Voidovius born, 1472.
20. Volkeli's Unitarian works publicly burnt, 1642.
23. Robert Aspland born, 1782.
24. Gregory Pauli avows his Unitarianism at the Synod of Secemin, 1556.
25. Robert Burns born, 1759.
26. Rev. Sylvester Judd died, 1853.
28. Dudithius (Unitarian) made Bishop of Tina.
29. Swedenborg born, 1688.

FEBRUARY.

1. Dr. M. Towgood died, 1791.
2. Cogan died, 1818.
2. Thomas Anthony Teulon born, 1764.
3. Injunctions laid on the Church of England, by the King, to preach the Trinity, 1696.
4. John Rogers burnt for heresy, 1555.
4. Lewis Hetzer (Unitarian) burnt, 1820.
6. Dr. Priestley died, 1804.
7. C. Dickens born, 1812.
12. Schleirmacher died, 1834.
13. Cotton Mather died, 1728.
14. Schoman and others engaged to compose the Racovian Catechism, 1595.
15. Galileo born, 1564.
16. Andrew Dudithius born, 1533.
18. Luther died, 1546.
20. Cranmer born, 1566.
21. William Frend died, 1841.
22. Joanna Baillie died, 1851.
22. Dioclesia attempts to destroy all the Bibles, 303.
23. Dr. Price born, 1723.
24. John Guttenberg died, 1468.
24. First Discussion at Weissenberg on the Trinity, etc., 1566.
25. Francesco Segna de Rovigo executed for Unitarianism, 1566.
25. Palaeologus (Unitarian) burnt at Rome, 1585.
26. Paclesius died, 1565.
27. Elias Hicks, founder of the Unitarian Quakers, died 1830.
27. John Evelyn died, 1706.

MARCH.

1. John Sigismund died, 1571.
2. Dr. John Jebb died, 1786.
3. Faustus Socinus died, 1604.
5. Dr. John Taylor died, 1761.
6. Michael Angelo born, 1474.
7. British and Foreign Bible Society formed, 1804.
7. Dr. Caleb Rotheram born, 1694.
8. William Roscoe born, 1735.
8. Riotous proceedings against Unitarians at Alkmaar, 1619.
9. Mrs. Barbauld died, 1825.
10. James Pierce died, 1726.
11. Dr. John Taylor ordained a minister, 1716.
12. Valentine Smalcus born, 1572.
13. Dr. Priestley born, 1733.

14. Discussion between Faustus Socinus and Christian Francken on the "Honour due to Christ," 1584.

15. Frances Davidis and the Synod of Cracow renounce the Trinity.

17. Irish Unitarian Society formed, 1830.

17. Bishop Burnet died, 1715.

18. Bartholomew Legate (Unitarian) burned, 1612.

20. Sir Isaac Newton died, 1727, aged 84.

21. Cranmer burnt, 1555.

22. Goethe died, 1832.

26. Printing brought to England, 1471.

29. Swedenborg died, 1772, aged 84.

29. Matthew Radecius died, 1612.

APRIL.

2. Abelard died, 1142.

4. R. Raikes died.

5. Lant Carpenter died, 1840.

6. Dr. George Benson died, 1762.

7. Dr. Channing born, 1780.

7. Priestley embarked for America, 1794.

9. Bacon died, 1626.

11. Edward Wightman (Unitarian) burned, 1612.

13. Hamont condemned to death for Unitarianism, 1579.

14. Belsham born, 1750.

15. Rev. Charles Bulkley died, 1797.

17. Franklin died, 1790.

19. Dissolution of the Three Denominations, 1836.

19. Melancthon died, 1560.

19. Dr. Richard Price died, 1791.

20. Dr. Tuckerman died, 1842.

21. Edward Evanson born, 1731.

21. Duke of Sussex died, 1843.

22. Kant born, 1724.

23. Shakespeare born, 1564.

24. Printing invented, 1444.

24. William Turner died, 1859, aged 97.

25. Oliver Cromwell born, 1599.

25. George Van Parris (Unitarian) burned, 1551.

25. Rev. Robert Tyrwhit died, 1817.

26. Protest against the Trinity, etc., at the General Synod of Thorda, 1579.

26. Toleration Act passed, 1689.

29. Foundation of University College, London, 1837.

29. Three heretic Baptists burnt, 1540.

29. John Locke born, 1632.

MAY.

1. Coelius Secundus Curio born, 1503.

2. Vorstius's works condemned by Synod of Dort, 1619.

2. Crellius died, 1633.

4. Horace Mann born, 1796.

6. Humboldt died, 1859.

8. Dr. Chandler died, 1766.

9. Royal assent to Repeal of Test and Corporation Acts, 1828.

11. Trinity Bill lost, 1792.

11. Laelius Socinus died, 1562.

14. Ges Blandrata died, 1588.

14. Lælius Socinus born, 1632.

15. Dr. Samuel Clarke died, 1729.

16. Statorius died, 1605.

17. Synod of Cracow defends Unitarianism, 1563.

20. Blanco White died, 1841.

22. Constantine died, 337.

23. Maria Edgeworth died, 1849.

25. American Unitarian Association formed, 1815.

26. Buckminster born, 1784.

26. Calvin died, 1564.

26. Venerable Bede died, 735.

27. Thomas Emlyn born, 1663.

27. Matthew Hamont (Unitarian) burned, 1579.

27. W. B. O. Peabody died, 1847.

28. Dr. William Robertson died, 1783.

30. Martyrdom of Jerome of Prague, 1416.

31. Erasmus Otvinovius died, 1614.

JUNE.

1. Oberlin died, 1826.

5. Adam Smith born, 1723.

6. Francis Davidis died, 1579.

6. Nathaniel Lardner born, 1684.

6. Thomas Firmin born, 1682.

7. Reform Bill passed, 1832.

8. Robert Robinson died, 1790.

8. Dr. Caleb Rotheram died, 1752.

9. Dr. A. Rees died, 1825.

9. J. S. Buckminster died, 1812, aged 28.

10. Herman Van Flekwyk (Unitarian) burnt at Bruges, 1569.

12. Dr. Arnold died.

14. Trial of Emlyn for Unitarianism, 1703.

15. Magna Charta signed, 1215.

16. Bishops acquitted, 1688.

17. Wesley born, 1703.

18. John Hampden slain, 1643.

18. Domanovius's Mission into Lithuania, 1600.

19. Nicene Creed agreed to, 325.

20. Theophilus Lindsey born, 1723.

22. Council of Ephesus, 421.

22. Admission of Dissenters to Oxford, 1854.

22. Matthew Henry died, 1714.

23. Mark Akenside died, 1770.

24. John Matthews (Unitarian) condemned, 1578.

29. Rousseau born, 1712.

29. Mrs. Barbauld born, 1743.

30. William Roscoe died, 1831.

JULY.

2. Westminster Assembly, 1643.

3. Smalcus's Mission to Dublin, 1598.

4. Wilkovius died, 1599.

7. Huss burnt, 1415.

2. Thomas Anthony Teulon died, 1844.

10. Calvin born, 1509.

11. First United Meeting of the Three Denominations, 1727.

12. H. Ware, D.D., died, 1845.

14. Thomas Thrush born, 1761.

15. J. V. Gentilis imprisoned for Unitarianism, 1558.

17. Dr. Watts born, 1674.

18. Neander died, 1850.

19. Conrad Vorstius born, 1569.

19. Moscorovius died, 1625.

19. Dissenters Chapel Bill received royal assent, 1844.

20. Petrarch born, 1304.

21. Robert Burns died, 1796.

21. Trinity Bill received the royal assent, 1813.

21. Lord William Russell beheaded, 1683.

22. Peterson and Terwordt burnt at Smithfield, for heresy, 1575.

23. Dr. Toulmin died, 1815.

24. Nathaniel Lardner died, 1768.

25. French Revolution, 1830.

26. John Crellius born, 1590.

27. Mrs. Catherine Cappe died, 1821.

27. Gilbert Wakefield died, 1833.

29. Wilberforce died, 1833.

30. William Penn died, 1718.

30. Thomas Emlyn died, 1742.

31. Valentine Radeus (Unitarian) becomes pastor at Racow, 1608.

AUGUST.

1. Slavery abolished in the West Indies, 1834.

2. Dr. Greenwood died, 1843, aged 46.

2. Horace Mann died, 1859.

3. Stephen Dolet (Unitarian) burnt at Paris, 1546.

5. Pilgrims sailed for America, 1620.

6. Sixtus, Bishop of Rome, put to death A.D. 258.

7. Oberlin born, 1735.

8. Christopher Ostorod died, 1611.

8. Dr. Channing died, 1827.

13. Jeremy Taylor died, 1667.

14. George Combe died, 1858.

17. Marriage and Registration Bill passed, 1836.

18. Holy Coat exhibited at Treves, 1845.

19. Mareanus Socinus died, 1556.

22. Timothy Kenrick died, 1804.

23. Peace Congress at Frankfort, 1850.

24. Act of Uniformity passed, 1662.

28. Grotius died.

29. Locke born, 1632.

29. Patrick Patingham (Unitarian) burnt, 1555.

30. Everhard Sprangenberg died, 1620.

31. Bunyan died, 1688.

SEPTEMBER.

1. Rev. George Benson born, 1699.

2. Lant Carpenter born, 1780.

3. Oliver Cromwell died, 1658.

4. Charles Theodore Christian Follen born, 1796.

4. Christopher Ostorod's (Unitarian) books publicly burnt in Holland, 1598.

5. First American Congress, 1774.

9. Gilbert Wakefield died, 1801.

10. Judge Story died, 1845.

11. Thomson the Poet born, 1700.

12. John Biddle died in prison, 1662.

14. Cyprian put to death, 258.

14. First Meeting of Universalist Delegates, 1785.

16. James Foster born, 1697.

17. Dr. Prideaux born, 1578.

18. John Lewes (Unitarian) burned, 1583.

19. Professor Norton died, 1853.

20. Lord Falkland died, 1643.

20. William Turner born, 1761.

22. John Biddle died, 1662.

22. Henry Ware, Jun., died, 1843.

24. Edward Evanson died, 1805.

27. Rammohun Roy died, 1833.

28. Sir William Jones born, 1746.

28. Dr. Disney born, 1746.

30. Ernest Sohner died, 1612.

OCTOBER.

1. First Sunday School established in America by a Unitarian lady, 1812.
2. William E. Channing died, 1842, aged 62.
4. Tillotson born, 1630.
5. John Biddle banished to the Scilly Islands, 1655.
6. Presentation to the Rev. D. Raphael, a Jewish Rabbi, by Christians, 1849.
7. Laud beheaded, 1573.
8. Dr. Kippis died, 1795.
9. Commencement of Harvard University.
11. Zwinglius slain, 1531.
11. Dr. Samuel Clarke born, 1675.
12. Adam Neuser died, 1576.
13. Beza died, 1605.
14. William Penn born, 1644.
14. J. E. Geisteranus died, 1622.
15. John Foster died, 1843.
16. Ridley and Latimer burnt, 1555.
17. Elizabeth Fry died, 1845.
18. Matthew Henry born, 1662.
19. Julio Guirlanda executed for Unitarianism, 1562.
19. Arminius died, 1609.
22. Lord Holland died.
26. Dr. Doddridge died.
27. Michael Servetus burnt, 1553.
27. Dr. Andrew Combe born, 1797.
28. John Locke died, 1704.
28. Ochinus arrived at Geneva, 1553.
31. Noah Worcester died, 1837.

NOVEMBER.

1. Synod of Dort, 1618.
2. Sir Samuel Romily died, 1818.
3. Theophilus Lindsey died, 1808.
3. Constantius died, 361.
4. Rev. Caleb Fleming born, 1698.
5. Rev. Dr. Tuckerman commenced his Mission, 1826.
5. Rev. James Foster died, 1753.
7. First Gazette published, 1665.
8. Milton died, 1674.
8. John Everton Geisteranus born, 1586.
9. Mark Akenside born, 1721.
10. Luther born, 1483.
11. Thomas Belsham died, 1829.
11. Firmin Abouzit born, 1679.
11. Rev. R. Barbauld died, 1808.
12. Richard Baxter born, 1615.
13. Dr. Nathan Parker died, 1835.
13. George Fox died, 1690.

14. Dr. James Freeman, first Unitarian pastor of Boston, America, died, 1835.
15. Francis David died, 1579.
16. John Tyscovicus burnt for Unitarianism, 1611.
17. Le Sage died, 1747.
17. Samuel Lowthion died, 1780.
21. Schleirmacher born, 1768.
22. William Frend born, 1757.
22. C. S. Curio died, 1569.
23. Archbishop Tillotson died, 1694.
24. George Enyedi died, 1597.
26. Andrew Wissowatius, Jun., born, 1608.
26. Dr. Watts died, 1748.
27. Bishop Lowth born, 1710.
28. Ephraim Peabody died, 1856.
28. Dr. Holme died, 1848.
29. Goldsmith born, 1731.
30. Wolsey died, 1530.
30. Sandius died, 1630.

DECEMBER.

1. Dr. Birkbeck, Founder of Mechanics' Institutes, died, 1842.
2. Biddle imprisoned, 1647.
5. Faustus Socinus born, 1539.
7. Dr. J. Aikin died, 1822.
7. Dr. Samuel Clarke died, 1769.
8. Smalcus died, 1622.
9. Milton born, 1608.
10. Luther burnt the Pope's Bull, 1520.
13. Council of Trent, 1545.
13. Crellius (Unitarian) commenced Preaching in Cracow, 1612.
14. Lord Barrington died, 1734.
15. Gonesius professed Unitarianism at the Synod of Brzese, 1558.
16. Selden born, 1584.
17. Dr. Michael Towgood born, 1700.
18. Trial in England of John Wright for Unitarianism, 1817.
19. Tycho Brahe born, 1546.
20. Firmin died, 1697.
22. Sir M. Hale died, 1676.
24. Newcome Cappe died, 1799.
24. Rev. George Harris died, 1859.
25. Sir Isaac Newton born, 1642.
25. Sect called "Christians" founded, 1793.
26. Dr. John Disney, 1816.
28. Dr. John Aikin born, 1747.
29. Thomas à Beckett assassinated, 1171.
30. Robert Aspland died, 1840.
31. Wickliffe died, 1384.

MISTAKEN PIETY.

"Moreover, when ye fast, be not as the hypocrites, OF A SAD COUNTENANCE; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast."—CHRIST.

I HAVE seen a deacon in the pride of his deep humility. He combed his hair straight, and looked studiously after the main chance; and while he looked, he employed himself in setting a good example. His dress was rigidly plain, and his wife was not indulged in the vanities of millinery and mantua-making. He never joked. He did not know what a joke was, any further than to know that it was a sin. He carried a Sunday face through the week. He did not mingle in the happy social parties of his neighbourhood. He was a deacon. He starved his social nature because he was a deacon. He refrained from all participation in a free and generous life because he was a deacon. He made his children hate Sunday because he was a deacon. He so brought them up that they learned to consider themselves unfortunate in being the children of a deacon. They were pitied by other children because they were the children of a deacon. His wife was pitied by other women because she was the wife of a deacon. Nobody loved him. If he came into a circle where men were laughing or telling stories, they always stopped until he went out. Nobody ever grasped his hand cordially, or slapped him on the shoulder, or spoke of him as a good fellow. He seemed as dry and hard and tough as a piece of jerked beef. There was no softness of character—no juiciness—no loveliness in him.

Now it is of no use for me to undertake to realize to myself that God admires such a character as this. I do not doubt that he loves the man, as he loves all men, but to admire his style of manhood and piety is impossible for any intelligent being. It lacks the roundness and fulness, and richness and sweetness, that belong to a truly admirable character. Such a man caricatures Christianity, and scares other men away from it. Such a man ostentatiously

presents himself as one in whose life religion is dominant. It is religion that is supposed to rub down that long face, and inspire that stiff demeanour, and to make him at all points an unattractive and unloved man. Of course, it is not religion that does anything of the kind, but it has the credit of it with the world, and the world does not like it. It looks around, and sees a great many men who do not pretend to religion at all, and yet who are very loveable men. If religion can transform a pleasant man into a most unpleasant one, and change a free, bright, and happy home into a dismal place of slavery, and blot out a man's æsthetic and social nature, the world naturally thinks that getting religion would be almost as much of a misfortune, as getting some melancholy chronic disease, and I do not blame it. It is not to be wondered at that the world should mistake, very much, the true nature of Christianity, when Christians themselves entertain such grievous errors about it. Now I put it to good, conscientious, Christian men and women, whether they do not take more pleasure in the society of a warm-hearted, generous, chivalrous, well-bred man of the world, than in the society of that class of Christians of whom the deacon I have mentioned is a type? I know they do, and they cannot help it. There is more of that which belongs to a first-class Christian character in the former than in the latter; and if I were called upon to test the two men by commanding them respectively to sell what they had and give to the poor, I should be disappointed were the deacon to behave the best. A character which religion does not fructify—does not soften, enlarge, beautify, and enrich, is not benefitted by religion—or, rather, has not possessed itself of religion. God loves that which is beautiful and attractive in character, just as much as we do, and it makes no difference where he sees it. He does not dislike the agreeable traits of a sinner because he is a sinner, nor does he admire those traits of a Christian which we feel to be contemptible, simply because they belong to a Christian. A Christian sucked dry of his humanity, is as juiceless and as powerless as a sucked orange.—*Timothy Titcomb.*

A SONG OF THE AFFECTIONS.

BY THE REV. JAMES KNAPTON.

I LOVED her well! I love her yet!
Though years of sore dismay and sadness

Have slowly waned since last we met,
And turned to grief my song of gladness;

And friends to cheer have sought in vain,
By words of kindness fitly spoken:
Since she is gone, and I remain
Well-nigh in heart and spirit broken.

I loved her well! And years to come
May yield, perchance, increasing sorrow;

But far beyond its deepening gloom
I see a bright and glorious morrow,
Whose sun of bliss no more shall wane,
But pour a flood of light supernal
O'er hearts of kindred mould, again
Blended in bonds of bliss eternal.

And yet I loved her not for glare
And gloss of sordid wealth's adorning;
I loved her not that she was fair
And taintless as the summer's morning.
With heritage of nobler worth
Than robe of purple thrown around her,
A loyal, true-born child of earth,
In life's accustomed walks I found her.

But, most of all, where human kind
Were left in solitude to languish;
Where halt, and maimed, and poor, and blind

Bemoaned their fate with bitter anguish;

With noiseless footstep would she move,
And spirit of ethereal lightness:

As sweet a messenger of love
As angel of celestial brightness.

And if but one poor heart should cease,
In such blest hour, its bitter wailing;
Find strength and comfort, joy and peace,
Through power of faith and prayer prevailing;

No longer loathe, through weight of care,
Its time-apportioned cup of pleasure;
'Twere meed, to her, more precious far,
Than countless hoards of earthly treasure.

And who that knew her, can forget,
As earth's last scenes were closing o'er her,

The smile of joy with which she met
The bright and beautiful before her?

Devoid of guilty fear or dread,
With faith all human thought transcending,

"For me to live is Christ," she said,
"But oh! to die is gain unending."

And now she rests—her work is done—
And I no more on earth shall meet her;

But, God of love, thy will be done,
And grant that I, at length, may greet her,

Where power divine, though felt, unseen,
From every future ill shall screen us;
Nor death again, with angry mien,
Shall ever roll his waves between us!

A PARAGRAPH FOR LADIES.

MOST of our fair readers have a decided aversion to that part of their duty which falls under the "patching and darning" denomination. They are of opinion that "a rent may be the accident of a day, a darn premeditated poverty." But if they only knew how pretty a well-executed piece of repairs looks, when you see in its warp and woof the bright threads of economy and independence, and womanly thrift, crossing and re-crossing one another, they would lay aside embroideries and crochet work, and take up, instead, the mending basket.

We rode down town the other day, when the only other occupants of the stage were a young gentleman and a lovely girl of, we should think, about eighteen. She was the prettiest, freshest looking girl one would want to see—there were no tell-tale traces of midnight parties and headache mornings in those peach-blossom cheeks, and clear, bright eyes, and all the numberless little items of her dress were as fresh and trim as she herself—from the pink bonnet-strings down to the neatly-fitting gloves, and delicate gaiter-boots. If we had been an old bachelor—or a young one either—we should certainly have fallen in love with that girl, particularly after we had discovered that she was as indus-

trious as pretty. And how do you suppose we found it out?

The handkerchief that lay in her lap told us so. The neat little darn, elaborately executed, in its corner, with the small white stitches and skilful handiwork, had a tongue quite audible to our ears. Time, and patience, and wise economy had been there. The gentleman sitting opposite saw the little token also; we noticed his eye turning from the handkerchief to the blooming face, and back to the handkerchief again, and we knew perfectly well what he was thinking of—the good wife that young lady would make, and how neat her husband's cravats and stockings would be! Poor fellow, the edges of his shirt-bosom were a little frayed, and one or two buttons were missing, whose defection the most skilful arrangement of his cravat ends could not conceal. Perhaps he had a wife who didn't believe in mending and darning—perhaps he had none at all. However that may have been, his admiring eyes appreciated the darn on the handkerchief more than if it had been the richest and most sight-destroying embroidery—not from what it was, but what it betokened.

Girls! don't shrink from a mended place as if it were a plague-spot; the longer your old things last, the better able you will be to have new ones by-and-bye. Sensible people read your character in little things; and nobody will think the worse of you, whatever may be your wealth or station in life, for the exercise of economy and thrift. A stitch in time saves nine, and sometimes it saves a great deal more than that.—*Shirley*.

THE PERSECUTING SPIRIT.

"A FEW weeks ago, a farm labourer was taken before the magistrates and heavily fined for not attending the parish church." "Where shall we say this took place," said a father, as he read his paper to his children? "In Spain," shouted Eliza. "At Rome, father," shouted John. "No," said the good man, you have not guessed it yet—and there was a pause. "I have it now," said Eliza, "for there is only one place more this could happen in; in Austria,

father." "No, my dear children, you would never discover it—I fear we are often blind to the follies and sins of our own country—it was in England, my dear children," and he read them the whole account from the *Dial*. Meetings are being held in different parts of the country, at present, to have this law blotted from the statute book.

It may not be generally known that the offence of not attending the parish church is still punishable by law, and has in rural places been at different times enforced; and officious visiting curates have frequently intimidated poor people with this information, and compelled their attendance at the deserted parish church. "Why, this is as bad," said John, "as Tom Gray's master, at the church school. He tells me that if he does not go once to the church on the Sunday, he is whipped on the Monday, and therefore he must go to save a whipping; or, as he likes to go to our chapel, he would be oftener with us." And this is done in London, and threats are held over the childrens heads if they should ever enter the Unitarian chapel. Call ye this the liberal, tolerant, enlightened spirit of the state church of England! Next to Rome, her canons and her priests, her rubrics and her anathemas, are the most bitter and intolerant under the sun. Thirteen times a year she damns to all eternity Sir Isaac Newton, John Milton, John Locke, Drs. Lardner, Channing, Priestley, and all who do not believe the Athanasian creed. Out of her mouth proceedeth cursing, and not blessing. She has burnt dissenters at the stake; she has imprisoned good and true men for differences of opinion; and annually she filches from the pockets of dissenters millions of money to support her state. True she does this by law. And it is a melancholy fact how much of this oppressive, intolerant spirit pervades many of her community. "By law established," "The church of the Queen and the government," "The Church of England," all those phrases are used with an air of superior greatness and disdain for those who attend the meeting-house and the chapel; and at the same time those very despised dissenters are paying to keep up all this pomp and pride.

TWO HUNDRED AND TWELVE QUESTIONS WITHOUT ANSWERS.

BY ABEL C. THOMAS.

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."—1 PETER iii. 15.

1. As we are required to love our enemies, may we not safely infer that God loves *his* enemies?
2. If God loves his enemies, will he punish them more than will be for their good?
3. Would endless punishment be for the good of any being?
4. As God loves his friends, and loves his enemies also, are not all mankind the objects of his love?
5. If God loves those only who love *him*, what better is he than the sinner? Luke vi. 32-38.
6. As "love thinketh no evil," can God design the ultimate evil of a single soul?
7. As "love worketh no ill," can God inflict, or cause to be inflicted, an endless ill?
8. As we are forbidden to be overcome of evil, can we safely suppose that *God* will be overcome of evil?
9. Would not the infliction of endless punishment prove that God had been overcome of evil?
10. If man does wrong in returning evil for evil, would not God do wrong were he to do the same?
11. Would not endless punishment be the return of evil for evil?
12. As we are commanded to overcome evil with good, may we not safely infer that God will do the same?
13. Would the infliction of endless punishment be overcoming evil with good?
14. If God hates the sinner, does the sinner do wrong in hating *him*?
15. Is God a changeable being?
16. If God loves his enemies now, will he not always love them?
17. Is it just for God to be "kind to the evil and unthankful" in their present life?
18. Would it be unjust for God to be kind to all men in a future state?
19. If all men justly deserve endless punishment, will not those who are saved be saved unjustly?
20. If God "will by no means clear the guilty," by what means can just punishment be evaded?
21. As no man can measure endless punishment to his neighbour, will endless punishment be measured to *him*? Luke vi. 38.
22. Would it be merciful in God to inflict endless punishment?—that is, merciful to the sufferer?
23. Can that be just which is not merciful?
24. Do not cruelty and injustice go hand in hand?
25. Can that be merciful which is not just?
26. Does Divine justice demand the infliction of pain from which mercy recoils?
27. Does mercy require anything that justice refuses to grant?
28. If the demands of Divine justice are opposed to the requirements of mercy, is not God divided against himself?
29. If the requirements of mercy are opposed to the demands of the justice of God, can his kingdom stand? Mark iii. 24.
30. If the justice and mercy of God are in any way opposed, do they "keep the unity of the spirit in the bonds of peace?"
31. If justice and mercy are opposed in their requirements, can the Deity be "a just God and a Saviour?" Isa. xiv. 21.
32. If "a God all mercy is a God unjust," would not a God all justice be a God unmerciful?
33. Is there any such thing in God as unjust mercy or unmerciful justice?
34. Is there any such thing in God as just cruelty, or merciful injustice?
35. If you had sufficient power, would you not deliver all men from sin?
36. Are you more merciful than the God who made you?
37. Can a woman forget her sucking child?
38. Is the Creator of human sympathy less benevolent than the creature?
39. If God *would* save all men, but *cannot*, is he infinite in power?
40. If God *can* save all men, but *will not*, is he infinite in goodness?
41. Does God desire the salvation of all men?
42. As God is righteous, must not the desire for universal salvation be a righteous desire?
43. Is it true that "the desire of the righteous shall be granted?" Prov. x. 24.
44. Did God design universal salvation when he created man?
45. Will God carry his original design into execution?
46. Can finite man frustrate the purpose of the Almighty?
47. Is every individual under obligation to be thankful for his existence?
48. Will this obligation eternally continue?
49. Can any one be thankful for that which on the whole is not a blessing?
50. If any one be rendered endlessly miserable, will he still be under obligation to thank God for his existence?
51. Would endless misery benefit the Almighty, as the inflictor?
52. Would endless misery benefit the saints, as spectators?
53. Would endless misery benefit the sinner, as the sufferer?
54. If endless punishment be the "wages of sin," could the sinner ever receive payment in full?
55. As man is a finite being, can he commit an infinite sin?
56. If a man cannot commit an infinite sin, can he deserve endless punishment?
57. If *one* sin be infinite, can a million be any more?
58. If one sin be not infinite, can a million of sins amount to an infinite sin?
59. If sin be infinite, can one sin be greater than another?

60. If sin be infinite, can it be true that where sin abounded, grace did *much* more abound? Rom. v. 25.

61. If sin be infinite, can it ever be finished or brought to an end?

62. If one sin deserves an eternity of punishment, how much punishment will ten deserve?

63. Do you ardently desire the salvation of all men?

64. Is it true that God "openeth his hand and satisfieth the desire of every living thing?" Psalm cxiv. 15.

65. Do you fervently pray for the salvation of all men?

66. Do you pray in faith, nothing doubting?

67. Are you aware "that whatsoever is not of faith is sin?" Rom. xiv. 23.

68. Would God require us to pray for all men, and to pray in faith, unless he intends that all men shall be saved?

69. If you believe endless misery to be the truth of God, why should you desire and pray that it may prove false?

70. Can the pleasure of the Almighty be contrary to his determinate will?

71. Can God be glorified by that which gives him no pleasure?

72. Would the infliction of endless misery afford pleasure to the Deity?

73. As Jesus tasted death for every man, can it be true that the pleasure of the Lord shall prosper in his hands, if a part are never saved?

74. If God "declares the end from the beginning," can the final destiny of mankind be contrary to his will?

75. Can endless misery be brought about contrary to the good pleasure of the Almighty?

76. Can God will anything contrary to his knowledge?

77. Did God know, when he created man, that a part of his creatures would be endlessly miserable?

78. If God, when he created, did not know the result of creation, is he infinite in knowledge?

79. Power is the ability to do: is knowledge simply the ability to know?

80. If God knew when he created man, that some would be eternally wretched, did he not will this to be their doom?

81. If God willed the endless misery of a part of his creatures, why is it said that he "will have all men to be saved?" 1 Timothy, ii. 4.

82. If the Scriptures should testify that God "will have all men to be damned," could we safely infer that a part might be saved?

83. As the Scriptures testify that "God will have all men to be saved," can we safely infer that a part may be endlessly damned?

84. If God made an endless hell before he created man, did he know there would be any use for it?

85. If God knew there would be any use for an endless hell, must he not have created some men for endless misery?

86. If God made an endless hell, was it included in the works which he pronounced "*very good*?" Gen. i. 31.

87. If there be an endless hell, and it was not made before the creation of man, when was it made?

88. If there be a personal devil, who made him?

89. Can there be any such thing as sin in heaven?

90. If there was sin in heaven, may not sin be committed there again?

91. If an angel of light became a devil, was not Paul in error when he said, "Satan is transformed into an angel of light?" 2 Cor. xi. 14.

92. As sin presupposes temptation of some sort, who tempted a holy angel to sin?

93. If an angel could sin without a devil to tempt him, may we not sin without a devil to tempt us?

94. If an holy angel was tempted to sin by surrounding evil, is heaven a holy place?

95. If an angel was tempted by evil passions, could he have been holy?

96. If an angel became a devil by sinning, was Adam's the *original* sin?

97. If Adam became mortal (that is, subject to death) by sinning, must he not have been created immortal?

98. If Adam had been created immortal, could he ever have died?

99. If Adam sinned without inheriting total depravity, why should inborn depravity be assigned as the cause of our sins?

100. Would there be more impropriety in imputing my sins to Adam, than in imputing his sins to me?

101. If men are totally depraved by nature, must not children be so likewise?

102. If children be totally depraved, is it true that "of such is the kingdom of heaven?"

103. Men are to be washed from their sins. If they are totally depraved, what is there to wash?

104. If "evil men and seducers wax worse and worse,"—2 Tim. iii. 14,—can they be totally depraved at first?

105. If human reason be carnal and delusive, why did Jehovah say, "Come let us reason together?" Isa. i. 18.

106. If reason be delusive, why should some folks reason against the use of reason?

107. Can an effect exist without a cause sufficiently powerful to produce it?

108. If we love God "because he first loved us," is it true that we must love him before he will love us?" 1 John iv. 19.

109. If we love God "because he first loved us," is it not plain that he loved us when we did not love him?

110. If God loved us when we did not love him, is not our love to him the effect (and not the cause) of his love to us?

111. Was it consistent with Divine justice to love us when we did not love him?

112. If God once loved us, will not that love eternally continue?

113. If the love of God is the cause which produces love in man, can anger and wrath produce the same effect?

114. Is it the revealed will of God that all men should be saved?

115. Can God will all men to be saved, knowing that a part will be for ever lost?

116. If God has two wills, why is double-mindedness condemned in the Scriptures?

117. If God has two wills, why does the Bible say "He is of one mind?"

118. If God has a secret will, how did you gain a knowledge of it?

119. Can that be a secret will which has been revealed?

120. If God revealed his secret will to the saints, why should they reveal it to the wicked?

121. If God, under any circumstances, wills the endless misery of a human soul, in what does he differ from Satan?

122. Can Jesus Christ be the Saviour of any more than he actually saves?

123. Can Jesus be the Saviour of the world—1 John iv. 15—if the world is not saved by him?

124. Is Christ in any sense the Saviour of unbelievers?

125. If Christ be in no sense the Saviour of unbelievers, why are unbelievers called upon to believe in Christ as their Saviour?

126. If unbelievers are not called upon to believe in Christ as their Saviour, what are they to believe?

127. Must not the thing to be believed, be true before it is believed?

128. Must not the thing to be believed continue to be true, whether it be believed or disbelieved?

129. "What if some did not believe? Shall their unbelief make the faith (or faithfulness) of God of none effect?"—Rom. iii. 3.

130. Is it true that "God hath concluded all in unbelief, that he might have mercy on all?"—Rom. xi. 32.

131. Can God be "especially the Saviour of them who believe," unless he be actually the Saviour of all?—1 Tim. iv. 10.

132. If belief and good works in this life be essential to eternal salvation in the next, can infants be saved?

133. Can the good actions of finite man merit an infinite reward?

134. Can the evil actions of finite man merit infinite punishment?

135. If men are saved by works, is salvation of grace?

136. If one man is saved by grace, why should not all be saved in like manner?

137. Is God a partial being?

138. Can the faith of the partialist be based in the wisdom that is "FULL of mercy, and good fruits, without PARTIALITY?"—James iii. 17.

139. Can sufficient provision be made for the salvation of all men, if some men are not saved?

140. Must not sufficient provision be sufficient to subdue the will of the creature?

141. Is there any other way to determine the sufficiency of the means employed, than by the accomplishment of the end designed?

142. Does not the law of God require all men to love him supremely, and their neighbour as themselves?

143. Is it true that "not one jot or tittle of

this law shall pass till all be fulfilled?"—Matt. v. 18.

144. Does not justice require of us the fulfilment of the law of God?

145. Will not justice be eternally violated, if the law of God be not universally fulfilled?

146. Can they fulfil the laws of love who are rendered eternally miserable?

147. Can justice require the obedience of the sinner, and at the same time require his eternal disobedience?

148. If "whoso offereth praise glorifieth God"—Ps. i. 23—can he be glorified by those who have no cause to praise him?

149. If any one be rendered eternally miserable, can he have any cause to praise his Maker?

150. Will God ever place some of his creatures in such a state that they cannot praise him?

151. Do you believe that endless punishment would manifest the glory of God?

152. Can you "rejoice in hope of the glory of God?"

153. Would not the salvation of half of mankind glorify God more than the salvation of one-fourth?

154. Would not the salvation of nine-tenths of mankind glorify God more than the salvation of one-half?

155. Can we give "glory to God in the highest," without believing in the salvation of all?

156. If "all have sinned and [thus] come short of the glory of God"—Rom. iii. 24—would eternal sinning mend the matter?

157. Shall "every tongue confess that Jesus Christ is Lord, to the glory of God the Father?"

158. Is endless misery "good tidings of great joy which shall be unto all people?"

159. Could man be endlessly miserable, without being endlessly a sinner?

160. If sin exists eternally, can it be true that Christ was to finish the transgression, and to make an end of sins?—Dan. ix. 24.

161. As Jesus "gave himself a ransom for all men," can he ever see of the travail of his soul, and be satisfied, if endless misery be true?

162. Do you hope that endless misery is true?

163. Is "faith the substance (or foundation) of things hoped for?"—Heb. xi. 1.

164. If endless misery be not a thing hoped for, can it be a part of the Christian faith?

165. Is it certain that one soul will be eternally lost?

166. Is it certain that one soul will be saved?

167. Is it certain that all will not be damned?

168. Is it certain that all will not be saved?

169. Can that be certain which is not decreed?

170. If it be certain that one soul will be saved, must there not be a decree concerning the salvation of a definite number?

171. If the number of the saved be definitely fixed, must not the number of the damned be equally definite?

172. If there be no certainty in relation to the final destiny of man, is not salvation a work of chance?

173. If God knew, when he created, what the end of each soul would be, is not that end as certain as if it was decreed?

174. What better is chance than atheism?
175. Is not the merciful man always merciful to his beast?

176. Will not the merciful God be always merciful to his creatures, as the merciful man to his beast?

177. Is it true that the tender mercies of the Lord are over all his works?

178. Is it true that the Almighty is "without variableness, or the shadow of turning?"

179. Would there be any tender mercy in the infliction of endless misery?

180. Are the tender mercies of the Lord like unto the tender mercies of the wicked, which are cruel?

181. If God is not the Father of sinners, why should sinners pray, saying, "Our Father—forgive us our trespasses?"

182. "Have we not all one Father; hath not one God created us?"—Mal. ii. 10.

183. If God be the Father of all men, will he do less for his children than earthly parents do for theirs?

184. Is it true that God punishes us "for our profit, that we might be partakers of his holiness"—Heb. xi. 11.

185. Would endless punishment be for our profit?

186. Would endless punishment "yield the peaceable fruits of righteousness unto them who are exercised thereby?"

187. Is there an afterward to eternity?—Heb. xii. 14.

188. Can any doctrine be too good to be true?

189. Will God contend for ever, and always be wroth?—Isa. lviii. 16.

190. Can he be a Christian who worships the Lord through fear of the devil?

191. Can he be a Christian who affirms that if he believed in the salvation of all men, he would not worship God?

192. Can he be a Christian who inquires, if all men are to be saved, what use is there in being virtuous?

193. Some persons say that if they did not believe in endless punishment, they would take their fill of sin. How much sin would it take to fill a Christian?

194. If "the goodness of God leadeth to repentance," why should his eternal wrath be preached to sinners?

195. If the goodness of God leadeth to repentance, why should it be supposed that repentance leadeth to the goodness of God?

196. If the goodness of God leadeth to repentance, are not the repentent the objects of his goodness?

197. Is not the goodness of God co-extensive and co-eternal with his wisdom and power?

198. As the wisdom of God can never change to folly, nor his power to weakness, will his goodness ever change to hatred?

199. Can Deity be universally and eternally good, if endless misery be true for a single soul?

200. If all men deserve endless punishment, would it not be right for God to inflict it?

201. "Shall not the Judge of all the earth do right?"

202. If it would be right for God to punish eternally, would it not be wrong for him not to do it?

203. As the infliction of endless misery would be returning evil for evil, would it be right for Deity to inflict it?

204. If the return of evil for evil be right in Deity, would it not be equally right in man?

205. As "fear hath torment," and true religion happiness, can fear produce true religion?

206. As "perfect love casteth out fear," will not fear cast out perfect love?

207. Can fear imbue the soul with perfect love?

208. Must not they who "believe and tremble," be possessed of the faith of the devils?

209. Does the belief of endless misery cause the believer to "rejoice with joy unspeakable and full of glory?"—1 Pet. i. 8.

210. Can a belief of anything short of universal salvation fill the soul with joy and peace?

211. Will not the devil and all his works be destroyed?—Heb. ii. 14; 1 John iii. 8.

212. Will not death, the last enemy, be swallowed up in victory and destroyed?—Isa. xv. 6, 9; Cor. xv. 25, 26.

EPITAPHS.

FROM THE CHURCHYARD AT MARSKE.

E'en for the dead I will not bind myself to grief;
Death cannot long divide;
For 'tis as if the rose that climb'd my garden wall
Had bloom'd o' the other side.

SILEBY CHURCHYARD.

Stay, passenger, and view thy fate;
Stand, and compose thy mind;
Death's no regard to rank or state;
Thou'rt but one step behind.

HINCKLEY CHURCHYARD.

They grew, as two loved roses on one stem,
In bud and bloom—and, blighted, fell like them.
Sweet flowers return with summer's genial ray—
Shall these far sweeter flowers alone decay?
No! by the prayer to save, the pang to sever,
God shall revive, and Heaven restore for ever.

QUORNDON CHURCHYARD.

Lord, what is life! 'Tis like a flower
That blossoms and is gone.
We see it flourish for an hour,
With all its beauty on.
But Death comes like a wintry day,
And takes the pretty flower away.

REARSBY CHURCHYARD.

Death nips the fruit,
The blossom, and the bud:
Happy whose life
In youth and age is good.

WAYSIDE GATHERINGS.

SMALL FAULTS.—Small faults indulged are little thieves that let in greater.

SCANDAL.—Scandal is a bit of false money, and he who passes it is frequently as bad as he who originally utters it.

ALICE CAREY has written four as beautiful lines as can be found in the English language:

"Among the pitfalls in our way
The best of us walk blindly;
So man, be wary, watch and pray,
And judge your brother kindly."

JUDGMENT SEAT.—God has placed a judgment seat in every heart. Carry everything foreign there, and let it be weighed; if it agrees with your own unprejudiced opinion, then accept it; if not, lay it one side; time may determine what the present cannot unravel.

PEPPER AT CHURCH.—Dr. Hall recommends the use of pure cayenne pepper by persons who are drowsy in church, while listening to long and uninteresting discourses. Would not wakefulness be secured by having some spice or pepper put into the sermons?

INFLUENCE.—Power to do good is the lawful end of all aspiring. Good thoughts, though God accepts them, towards men, are little better than good dreams, unless put into actions. Seek the good of other men, but be not in bondage either to their faces or their fancies.

HOW TO GET WEALTH.—Wealth is not acquired, as many persons suppose, by fortunate speculations and splendid enterprises, but by the daily practice of industry, frugality, and economy. He who relies on these means, will rarely be found destitute; and he who relies on any other, will generally become bankrupt.

HOW A FISH BECAME THE CHRISTIAN EMBLEM.—The employment of a fish as a Christian emblem is of cabalistic origin. The Greek term for fish is *ichthus*, and in the Greek language it is a word of five letters, which are the initials of the following phrase: "*Iesus Christos Theou Uios Soter*"—Jesus Christ, the Son of God, our Saviour.

A NOBLE MIND.—Algernon Sidney said, "I have ever had it in my mind, that when God shall cast me into such a condition as that I cannot save my life but by doing an indecent thing, he shows me the time is come when I shall resign it; and when I cannot live in my own country but by such means as are worse than dying in it, I think he shows me I ought to keep myself out of it."

A MODEL PREACHER.—John Wesley preached, on an average, fifteen sermons a week. Instead of breaking down under his task, he writes when seventy-three years old, that he is far abler to preach than when three-and-twenty. His brow was then smooth, his complexion ruddy, and his voice strong and clear, so that an audience of thirty thousand could hear him without difficulty. This vigour he ascribes to continual travel, early rising, good sleep, and an even temper. "I feel and grieve, but by the grace of God I fret at nothing."

THE NEW TESTAMENT.—The great mass of readers suppose the books of the New Testament appear in the order as written—that the Gospel of St. Matthew was first composed, and the Revelation last. This is a mistake. The following is well established to be the order in which the various parts came before the world: 1. St. Paul's Epistles. 2. Epistle to the Hebrews. 3. The first three Gospels. 4. Epistle of St. James. 5. The Revelation. 6. Epistle of St. Peter. 7. Acts of the Apostles. 8. Gospel and Epistles of St. John.

VICTORY AND REWARD.—"A decent country-woman," said an English divine, "came to me one market-day, and begged to speak with me. She told me with an air of secrecy that her husband behaved unkindly to her, and that knowing me to be a wise man, I could tell her what would cure him. 'The remedy is simple,' said I; 'always treat your husband with a smile.' The woman thanked me, dropped a curtsy, and went away. A few months after she came again, bringing a couple of fine fowls. She told me with great satisfaction that I had cured her husband; and she begged my acceptance of the fowls in return. This was at once the victory of love, and the reward of patience."

THEY KNOW NOT WHAT THEY DO.—Ruskin, one of the most eloquent writers in the language, says in his "Stones of Venice:" "Half the evil in this world comes from people not knowing what they do like—not deliberately settling themselves to find out what they really enjoy. All people enjoy giving away money for instance; they don't know that—they rather think they like keeping it; and they do keep it, under this false impression, often to their great discomfort. Everybody likes to do good; but only one in a hundred finds this out. Multitudes think they like to do evil, yet no man really enjoyed evil since God made the world."

USE OF ADVERSITY.—You may wear your own clothes. You are not troubled with many visitors. You are exonerated from making calls. Boredom does not bore you. Sponges do not haunt your table. Tax-gatherers hurry past your door. Itinerant bands do not play opposite your window. You avoid the nuisance of serving on juries. You are not persecuted to stand godfather. No one thinks of presenting you with a testimonial. No tradesman irritates you by asking, "Is there any other little article to-day, sir?" You practise temperance. You swallow infinitely less poison than others. Flatterers do not shoot their rubbish into your ears. You are saved many a debt, many a deception, many a headache. And lastly, if you have a true friend in the world, you are sure in a very short time to learn it.

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